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Third, our civilian communities are making progress in the education, legal and medical aspects of the program. There is a determination to wipe out venereal disease as a barrier to victory and to make and keep our communities safe for soldiers and sailors. Men and women are living in cleaner towns, are learning more about health, and are receiving better treatment for venereal disease than ever before, and this in spite of the fact that we are at war, or perhaps one should say, because we are at war. The load of mental and physical disease that will be avoided by these measures can only be overbalanced in importance by the additional positive gains that can be made in still further reducing vice and disease below its ante-bellum degree of prevalence.

It is, however, a time for work rather than for congratulations. We must maintain and improve our gains. War for us has just begun and the burdens are only just beginning to be felt. Our achievements are good but are not the best possible. Of this every one concerned feels certain. That army and navy which is the least syphilized will, other things being equal, win; and the nation which controls and dries up the race poisons of venereal disease has the best chance of surviving during the coming ages. The fight against venereal disease is a long campaign for a clean bill of health for the children and grandchildren of the boys now in the trenches.

WAR CAMP COMMUNITY SERVICE

BY JOSEPH LEE,

President of War Camp Community Service.

The War Camp Community Service is an integral part of the system established by the government of the United States for the care and training of its soldiers and sailors for this war. It is carried on by the Playground and Recreation Association of America at the request of the Commissions on Training Camp Activities appointed by the Secretary of War and the Secretary of the Navy. The work in no way duplicates that of any other organization. The war activities of the Young Men's Christian Association, of the Knights of Columbus, of the Jewish Welfare Board and of the American Library Association, all of them acting under the Com-

missions on Training Camp Activities and at their request, are wholly within the camps, while those of the War Camp Community Service are wholly outside. It is outside the camps that the greatest dangers exist and it is there that the greatest opportunities for exercising a beneficial influence are found.

Startling figures from reliable sources have been given upon the ravages of venereal disease in the armies of our allies and in our own army during the Spanish war, and whatever mistakes or exaggerations there may have been in any of these statements the danger is a most serious one. And it is a danger that cannot be wholly met by repressive measures. Disease is spread not wholly by professional prostitutes but very largely by young girls who have succumbed to the emotional conditions produced by the war.

Moreover our soldiers are going across the sea where we can no longer control their environment. It is the duty of the women of America, as the Secretary of War has said, to make for them an invisible armor which shall protect them wherever they may go, and it is a part of the business of the War Camp Community Service to mobilize and direct our women in the fashioning of this magic garment. The first American victory of the war will be won right here through this especial service.

THE SOLDIER'S SOCIAL NEEDS

To appreciate the place filled by the War Camp Community Service it is necessary to realize the social needs of the enlisted man. In the first place he is young—the soldier mostly from 21 to 31 years old and the sailor often as young as 17. In the second place, he is away from home and from his natural surroundings, separated from his friends and neighbors, from his church, his club, his business, and from all his familiar associations. He is deprived of his customary recreation, whether in the form of society or of athletics. He is cut off from the society of girls.

In short, the soldier or sailor in our camps and training stations is almost wholly separated from those natural human relations in which a normal life so largely consists, and this at an age at which these relations are of vital and absorbing interest. He is a tree uprooted from the soil and represents an attempt to create a human orchid. At the same time he is set to work at tasks that soon become distasteful: drill—walking up and down again—digging

trenches, doing housework and many other kinds of chores, and is exposed in the meantime to heat, cold, rain, mud and other uncomfortable conditions.

What, as a result of these conditions, will the young soldier do with his leisure time? His first desire will be to get away—anything for a change. Soldiers at Camp Devens will even go to Ayer Village for their recreation—and if a man will go there for that purpose he will go anywhere. As a rule he will go to town. Some will have a definite object, either good or bad, but the great majority will go without any definite purpose—simply to get away and find diversion of some sort. They are there looking for what may turn up, open to every suggestion. What they do will depend very largely upon what and whom they meet.

And remember that the soldier when he arrives in a strange city is practically invisible. He is away from his own home and from people who know him. He is in uniform, no longer an individual but an undistinguished atom of the mass. Nobody—at least nobody of his own world—will know what he does with himself, and nobody who does know will greatly care. Which of us can thus afford to dispense with the moral support which the social expectation of our own friends and neighbors and fellow-citizens affords?

And what has been the form of suggestion which society has hitherto presented to the soldier or sailor on leave? "Good" society has systematically turned away from him. Society as represented by its less desirable members, on the other hand—both male and female—has been only too cordial in its reception. The community, in short, has hitherto turned its worst side towards the enlisted man. It is the business of the War Camp Community Service to reverse this attitude. And such a change is as much in the interest of the civil community as in that of the soldier. The atmosphere which it creates for him will be the one in which it itself must live. The two will rise or fall together.

HOW THE NEED IS MET

The War Camp Community Service meets the social hunger of the enlisted man in the following ways: First, he finds at information booths in the station when he comes to town—and sees in posters and circulars before he leaves—directions as to the better sources of entertainment that the community affords. He is told where to

find the movies, theatres, libraries and museums, the swimming pools, gymnasiums, athletic fields and the clubs provided for his use.

Second, municipal authorities are induced to give band concerts and to throw in all kinds of athletic opportunities for the use of the officers and men. A census of the men is obtained, through the coöperation of the commanding officer, giving the church, fraternity and college affiliation of all the men and their favorite sport and hobby. Churches are stimulated to provide organ recitals and to invite members of their own denomination to their services, and churches and other organizations to send special invitations to social occasions of all kinds. In New York City the Catholic churches alone have opened twenty soldiers' clubs. The hospitality of all the churches in the camp communities has been remarkable.

When necessary, the War Camp Community Service has itself opened clubs for soldiers and sailors, with opportunities for smoking, reading, listening to music and playing games, for getting a shower bath, buying food and soft drinks, and (a provision especially important in the case of sailors) with a place to pass the night. Games between the military on the one side and civil organizations on the other, the proceeds usually going to buy bats and balls and other athletic goods for the soldiers, are an important means of establishing good relations. These young men are often homesick, and homesickness is a real disease, causing loss of sleep and appetite and depressing the tone of the whole system. Man is a homing animal as truly as a bird or a fox. From the cave man down we have been built around this relation, and the loss of it is the cutting of a tap root.

In this unit of the man and his home the parts are to a certain extent interchangeable. He finds some satisfaction of his need in visiting someone else's home. The War Camp Community Service has greatly stimulated the inviting of soldiers and sailors home to dinner and to pass Sunday, has investigated the character of thousands of invitations, and has seen them properly distributed.

To facilitate the meeting of officers and men with their own relatives and friends, with their own wives if they are married, the services of the Traveler's Aid of the Young Women's Christian Association have been called in and have been most effective, the one in meeting women relatives at the stations and the other in providing hostess houses in the camps. Where necessary the War Camp

Community Service has supplemented the work of these agencies and it has also secured in each community a list of lodging places carefully scrutinized and in many instances regulated as to prices charged.'

Another normal need of these young men is the society of girls. It has been assumed in the past that soldiers and sailors, unlike the rest of mankind, can have no relation with women except an immoral one, that there is no choice for them between the life of a libertine and that of an ascetic. We all know that this is not true of the rest of us, that the effect of the society of good women is wholly good, that one of the best influences in our lives is the desire to merit their esteem, and that the strongest influence for purity in the life of a young man is the hope of being some day worthy of the love of a good woman. It has been demonstrated by the War Camp Community Service that the putting on of a uniform does not reverse the attributes of human nature in this respect.

To meet this need of girls' society, the War Camp Community Service, besides securing invitations to people's homes, is stimulating the churches and all kinds of social organizations to ask the soldiers and sailors to parties and receptions of all sorts, to which the girls always go on invitation of a carefully selected committee and which are carefully chaperoned. Our soldiers and sailors will seek and find female society in any case. The War Camp Community Service has provided, for the first time in history, that they shall find it in a form that does them not harm but infinite good. In short, what the War Camp Community Service is providing is a balanced social ration. Such a ration is the soldier's one great social need and it is one which the camp itself, even with all the social resources that can be brought to it, can never supply.

Besides bringing soldiers and girls together under good influences, a most important activity has been the organizing of girls into clubs, the purpose of which has been the creating of an *esprit de corps* among them with a high social standard and a high ideal of the part that the women of America are called upon to play in their relation to our soldiers. Club buildings are provided in many communities and the girls take part in all kinds of Red Cross and other war work, besides giving occasional small and carefully conducted parties for the soldiers. The Young Women's Christian Association has furnished a large proportion of the expert workers for

this service. What the War Camp Community Service is thus doing for the officers and men is a new thing under the sun, a thing never before tried in any country. That it is already a success is the testimony of officers and men and others familiar with the work.

The War Camp Community Service is supported by voluntary contributions. The appropriations are made by a budget committee, consisting of Horace E. Andrews, Clarence M. Clark, Henry W. de Forrest, Myron T. Herrick, Joseph Lee and Charles D. Norton. The budget for the coming year (November 1, 1918 to November 1, 1919) is fifteen million dollars, and the quota for each locality is 15 per cent of the amount assessed upon it by the Red Cross in its campaign for one hundred million.

WORKING WITH MEN OUTSIDE THE CAMPS

BY WILLIAM H. ZINSSER,

Director, Section on Men's Work, Social Hygiene Division, Commission on Training Camp Activities.

In the Draft Act of May 18, 1917, two sections were inserted numbered 12 and 13, which authorized the Secretary of War, and subsequently the Secretary of the Navy, to do everything deemed necessary to prohibit the sale or consumption of liquor and the practising of prostitution within the confines of army camps and navy stations, and within a definite zone around them.

By combining military discipline and strict policing with the conviction that these soldiers,—men in uniform,—are like all other human beings subject to ennui and to loneliness, remarkable results have been attained. The liquor vendor and the loose woman are barred, and in their place, playgrounds, smileage theatres, libraries, hostess-houses and the recreational huts of the Young Men's Christian Association, the Young Men's Hebrew Association, and the Knights of Columbus substituted. Song leaders, athletic directors, musicians and professors all vie with each other in supplying the demands of the men, both serious and frivolous, in whatever field they are made. One rather amusing result is the receipt by commanding officers of letters from indignant wives, sisters and sweethearts asking "Why doesn't Johnny come home when he